

STARTLING DISCLOSURES

OF THE

GREAT MORMON CONSPIRACY

AGAINST

THE LIBERTIES OF THIS COUNTRY:

BEING

**THE CELEBRATED "ENDOWMENT,"**

AS IT WAS ACTED BY

UPWARDS OF TWELVE THOUSAND MEN AND WOMEN IN SECRET  
IN THE NAUVOO TEMPLE, IN 1846, AND SAID TO  
HAVE BEEN REVEALED FROM GOD.

BY. I. MCGEE VAN DUSEN AND MARIA HIS WIFE,

WHO WERE

INITIATED INTO THESE DREADFUL MYSTERIES

NEW YORK:

PUBLISHED BY MR. AND MRS. VAN DUSEN.

1849.





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THE GREAT MORMON TEMPLE AT NAUVOO.







Brigham Young's Twelve Apostles (impostors) concocting their great Schemes of Devilry in California, Spiritual Wife System, &c



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Entered, according to act of Congress, in the year 1848, by

I. VAN DUSEN AND MARIA HIS WIFE,

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## PREFACE TO THE FIFTH EDITION.

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THE authors of this work were born and brought up in Columbia county, New York. They embraced the Mormon system of religion; went to Nauvoo; lived there better than three years; while there were initiated into the mysteries of the Temple; have seceded from that Nauvoo body through conscientious principles, believing the leaders to be the most wicked men on the earth. They have written out this secret ceremony to let other Mormons throughout the world know what it consists in, that they may not be led off to head-quarters in California, which is the only place where the secrets can be revealed. So say the holy leaders. We pity the thousands under those leaders' influence; for this reason we expose this great scheme of secret deviltry, though the penalty for telling it is death; but we fear God rather than man, or Brigham Young either.

this expose is true, it involves those leaders in crime; let them defend themselves if they are not guilty; but they know they are guilty, therefore they hold their peace. This work is authentic; the names in the references can be had by applying to the address of the one designated, and scores of others, showing that all this book contains is true, and much more, which delicacy forbids explaining. Many things are practiced within this secret organization after being initiated, which, if written out, would be perfectly obscene, and would prevent the sale of the work; we have therefore explained briefly the bare form of the initiation, and that we should not have done, had it not been that it is a source of evil, and that it is kept a secret by the leaders, and there are thousands that desire to know what it consists in.

P. S. The thanks of the authors to the public for the ready sale of four editions, which is an inducement for the issue of the fifth.

I. VAN DEUSEN, and  
MARIA HIS WIFE.



MRS. VAN DUSEN, the authoress of this work, in deep reflection on this wonderful scheme, and at times weeping over the lost condition of thousands of her sex, whose misfortune it is to come under the influence of those designing Mormon leaders in California.



## READ! COUNTRYMEN READ!!

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THE most daring and dangerous conspiracy ever formed against the liberties of man, is now plotted against your country! We have entered the awful secret—we have sworn the horrible oath! That oath we now forswear—that secret we expose—to save thousands from a dreadful fate, and this land from the doom impending over it! Countrymen, arouse! The whole Mormon world in California is leaguering in a dark conspiracy for your ruin, but more particularly Illinois and Missouri.

The new and dreadful mysteries enacted in the Nauvoo Temple in 1846, are the most dangerous and corrupting ever devised. Their secret object is the overthrow of this government. The spiritual-wife doctrine, which allows to every man as many wives as he pleases, is attracting the wild, reckless, dissolute, and dangerous spirits of every clime—from the Atlantic cities and prairies of the United States, from the miserable crowds of Europe, and from the revengeful races that people the Asiatic Isles.

Brigham Young, the wickedest and most dangerous man on the face of the earth, who instituted these mysteries, called "The Endowment," is now in California, promising there to renew the dreadful rites of this horrid conspiracy; and thither are the unsettled spirits of the whole world rushing, to revel in the licentious scenes, and join in the criminal purposes, which this infamous Brigham Young holds out for their allurements.

It is known, too, that the whole Mormon world (most of whom have never been initiated), after so long suspense, is now look-

ing forward, with the most ardent longing, to a participation in these dark mysteries—the purport of which they know not—as the crowning glory of their faith. It is pretended that these mysteries were revealed from God, and that the Temple was built expressly for them. More than twelve thousand had been initiated when Nauvoo was overthrown and the Mormons dispersed. Brigham Young, the usurper, is now leading the mass to California, where the plot is to be developed into action.

He has gone to California to introduce these dreadful mysteries among the whole tribe of the Western Indians, and to enlist the wild passions of this revengeful race against their natural enemies, the pale-faces of the East. If Black Hawk, without long premeditation, without plan, without secret organization, could cause so great alarm, with his small, unaided tribe, what might not the whole Western Indians, united and banded with the Mormons, under a crafty and blood-thirsty leader like Brigham Young, be able to accomplish?

The Mormon Bible claims to be the Indian's record. It teaches that the whites have an unlawful possession of this American land, and that the Indians are finally to drive them out and possess the land, which is now legally the property of the aboriginal owners. We are told that the mysteries of the temple are the commencement of the law of God, and that the laws of the land are no more binding on the Mormons; but at present, on account of their weakness, they must submit; though after having gained strength, and having gained the Indians into the initiation of the mysteries, they will eventually be able to overthrow this nation by secret stratagem. The Book of Mormon has promised to the Indian the eternal possession of both North and South America.

The circumstances which led to the following astounding and most important disclosures are briefly as follows: When the foundation of the great Mormon Temple was laid at Nauvoo, Ill., Joseph Smith issued a written proclamation (revelation), to all his subjects on this and the Asiatic continent, saying, that God had revealed to him certain mysteries, ordinances, &c., and that God had commanded the people through him to build a temple, the object of which was to reveal those mysteries, in which mysteries are essential to man's salvation. And the

condition of receiving those mysteries (called the Endowment) was, that all appropriate one tenth of their property and labor during its progress, until its final completion.

The building of this grand structure had been commenced about three years, when J. Smith was murdered, under circumstances already known to the public ; by which unexpected circumstance that whole body, and especially those residing at Nauvoo, were thrown into confusion, not knowing what to do, supposing the knowledge of the mysteries, the object for which the Temple was built, had vanished with the death of the prophet, as a matter of course ; for no one but himself ever pretended to have any knowledge of the same, whatever. It was not long, however, before there arose a hot contest between Sidney Rigdon and others of the aspiring and ambitious ones, which of them should be great, as was the Prophet Joseph. Finally, a man by the name of Brigham Young, being more crafty than the rest, succeeded (as he supposed) in getting Smith's station ; and, after a few weeks conjuring and counselling with others of his interested associates (some of the names given below), he comes out with a new proclamation, that he knows all about the Endowment—that the prophet had revealed it all to him—previous to his death ; and now says, if you will go ahead and finish up the Temple (which was then about two thirds up), according to the condition, I will reveal all that the Prophet Joseph would have done, had he lived. The work of the building is now resumed for nearly one year, which brings the fall of 1846, when the doors of the attic story are closed, and a secret preparation, by a few selected ones, for the great secrets herein exposed ; which were revealed by Brigham Young, to about twelve thousand persons, during three months, in the winter of 1846, and said to be a reward, and the object for which that splendid edifice was erected, at an expense of nearly one million of dollars.

Those mysteries it is now the prerogative of Brigham Young only to reveal, he being the head of that body ; and he is now calling them from all parts to California, where he promises to reveal to those not yet initiated, what they expected to know at Nauvoo, namely, the Endowment. And

further, this intriguing fellow has, by his peculiar stratagem, through the influence of Colonel Kane, of Philadelphia, secured documents whereby his subjects are now canvassing every principal town, both on this and the Asiatic continent, using the effectual hobby of the poor suffering Mormons between the East and West seas—more particularly those expelled from Illinois. Who but a hard-hearted wretch would not be moved to the most profound sympathy, on beholding hundreds and thousands of innocent women and children suffering to death from hunger and fatigue, in the open air, during the dreary months of winter? which heart-rending scenes came under the observation of Colonel Kane, and so justly merited his sympathy. But let it be remembered, that the funds which may be appropriated for the relief of the suffering Mormons, never will reach them. They must, of course, go through the hands of the leader, Brigham Young, and will no doubt be appropriated, first, to the support of his many wives, and, second, to the establishing of the new gathering place, in the great Salt Lake Valley. And all the means which may be contributed by benevolent and well-meaning persons, will be the direct cause of increasing, eventually, the sufferings of that unfortunate people, under existing circumstances, as must be acknowledged by the perusal of this pamphlet; whose object is not to persecute that afflicted people, but to check the progress of this great scheme of a few lazy, designing, wicked leaders, who have got up this plan, no doubt, in order that they may be aggrandized in the future, though at the expense of their unfortunate subjects.

The authors of this publication have been four years under those leaders' influence at Nauvoo, and have passed through the Temple mysteries, and have, through conscientious motives, seceded from that Nauvoo body. And if this little work should prevent any going after those wicked leaders to California, they will have gained their object in its publication. And they wish to be distinctly understood, that this pamphlet contains facts of great importance to the thousands scattered all over the world, who are under those leaders' influence, and are now subject to the California call, having for years been excited, from the above-named circumstances, to a desire to



know what this particular Endowment consists of, which is promised in California. The authors of this work have been initiated, personally, and the facts are here given, in substance, precisely as they occurred in the Temple, when those mysteries were revealed. The story is somewhat undressed, it is true, with that false, fictitious, mysterious style, which is characteristic of much of the reading of the day: for a specimen of this fact, see the fictitious account, of late, in a twenty-five cent work, of Wilson & Co., on this same subject—taken, no doubt, from this pamphlet; which fictitious, non-authenticated narration on this subject, is a striking illustration of the thousands of lies on many subjects, which are crammed down the public, in cheap publications, daily. But we trust that those who read both, will be constrained to say this is the genuine; and those who want facts we hope to please—and the novel readers we hope to satisfy also. We certainly have produced a new thing in the line of reading, to say the least, to which we subscribe our real names, together with some references.

J. MCGEE VAN DEUSEN, and  
MARIA VAN DEUSEN, his wife,  
New York.

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#### REFERENCES.

Mr. and Mrs. HADLOCK, No. 7 Second Avenue, New York.

A Lady and Gentleman in Pearl street, New York.

Two in Fourteenth street, New York.

A Lady in Brooklyn, Long Island.

And numerous others, whose testimonials will be forthcoming, if called for.

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UNITED STATES OF AMERICA, }  
Southern District of New York. }

J. McGee Van Deusen and Maria Van Deusen his wife, being duly sworn, do depose and say, that the matters set forth in the pamphlet entitled "Startling Disclosures, &c.," by them published, are true, and that they themselves have passed through the initiatory ceremony by which thousands have been and are now being formed into a secret conspiracy against this nation.

J. MCGEE VAN DEUSEN,  
MARIA VAN DEUSEN.

Sworn this 13th day of December, 1847, before me,  
DAVID L. GARDINER, U. S. Commissioner.



Initiation of the Firrst Degree.

SEVEN DEGREES  
OF  
INITIATION INTO THE ORDER  
OF  
THE SPIRITUAL WIFE SYSTEM,  
MALE AND FEMALE;

IN WHICH IS CONCEALED A FEARFUL CONSPIRACY AGAINST THE  
LIBERTIES OF THIS COUNTRY.

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THE order of initiation is as follows:—A gentleman and lady pass through a narrow temporary hall, in the attic or upper floor of the Temple, at the opposite end of which is a man stationed, whose duty it is to guard the door, and admit proper persons only; when he orders them to separate, passes the gentleman through a door to the right of the hall, and the lady through one to the left, where she finds herself in an unfurnished room, with the exception of a few chairs. Here is a conductor, whose duty it is to examine her, to know who she is, where from, &c. After which she is divested of her outside apparel, all but chemise and stockings. She is next conducted back to quite a remote part of the Temple, into a small room, say sixteen feet square, where she is met by a conductor, whose duty it is to officiate in the strange ceremonies of this degree of initiation, when she is divested of the remainder of her clothing, which leaves her in a perfect state of nakedness. The conductor next takes this nude female into a bath of water, and washes her all over, from head to foot, with a similar ceremony to what follows:—I wash you for purposes thus and so. Your eyes, that you may behold the glory of God; your mouth, that you may speak forth his



praise ; your breast, that you may give suck to a numerous posterity ; your loins, bowels, &c., that you may conceive and bring forth spiritual sons and daughters ; your ——, that you may —— ; and so down to the feet, that you may be swift to run the race set before you.

She is now pronounced clean, and is taken out of the water ; and after being placed in a standing position, the conductor takes a crooked cow's horn, filled with highly perfumed oil, and turns the contents on the top of her head, from which the whole naked person is anointed, from head to foot, by its being applied to every part by the hand of the conductor.

She is next seated, and ordained to be a queen from this time forth and forever. After this strange, unexpected, and most excitable ceremony is performed thus far, she is presented with, and has put on, a kind of under-garment, say chemise and drawers, somehow made into one, which has been prepared expressly for this purpose, and forms a tight fit. In this garment are two particular marks cut, if I recollect right—the square on the breast and compass on the knee. The one on the knee signifies willingness to bow to the Lord, the other something else—protection, I think. They are told this garment represents the *white stone* spoken of in Scripture, in which was a new name given, which no man knew but him which received it. The conductor now whispers a name in her ear, which she is never to reveal, except to a certain individual (B. Young), on a particular occasion. The meaning of this particular mystery she is made acquainted with on another occasion, when she is ordered to meet Brigham at the Vail, as it is called. After this new and queer made article of costume is nicely fitted on, she is furnished with a chemise, night-gown, white stockings, and kind of muslin napkin.

In this dress she is conducted into another apartment, where she is left alone for a short time, when she has an opportunity to reflect on the wonderful and unheard of scenes through which she has just passed, at something of a loss to know whether it is a reality, or whether she is not just rousing from a horrible dream or trance.

After having her mind calmed a little from the great excitement produced from this wonderful initiation, which has been



of about two hours' duration, she comes to the conclusion, however, that it is a reality, and has only now to wait the final result of this strange procedure.

The object of this unheard of initiation, and the woman's being left here alone, in this peculiar dress and situation, will be fully realized by the reader after describing the initiation of the gentleman who accompanies the lady, and was separated from her at the hall of the first apartment of the Temple. He is taken by a conductor, when separated from the lady, examined, and divested of his outside clothes, all but shirt and drawers, when he is conducted through a door into another apartment, and is divested of the remainder of his clothing, which leaves him perfectly naked, also, as has been described in the case of the woman. The conductor next places him in a bath of water, in a horizontal position, his face up, when the conductor commences to wash from his head downward, the same as has been described of the woman, with one or two exceptions, after passing down a little. After being rolled and tumbled about in the bath, he is finally pronounced clean, taken out of the water, and perfumed oil is also turned on his head from a cow's horn, when the conductor applies the oil with his hand to every part of the man's naked person, nothing excepted; after which he is seated on a stool, and ordained to be a king for time and eternity. In this his pride is pampered.

To those who call this ceremony idle and destitute of meaning:—Please examine 1st Samuel, 16th chapter, 1st and 13th verses; also, 19th chapter, 10th and 11th verses. All religious impositions are backed by the Scriptures, according to their own view of the subject.

The man is next furnished with an under garment, which is a tight fit, of white cotton cloth, curiously made, with two marks, the meaning of which has been described. Over this garment is put a common shirt, tails outside, with the appearance as on going to bed at night on ordinary occasions. In this fix he is conducted into another apartment, and, after being placed in a certain position on the floor, is left alone. Here now is the man and woman, each in separate apartments, unbeknown to each other however, having both passed,

at the same time, through the above initiation. All is now still, and a perfect silence pervades the whole Temple. The silence is at length broken, and the attention of the man suddenly attracted by a strange and rumbling noise from a distant part of the Temple, of about a minute or two duration. Immediately after the termination of the noise, voices are heard speaking in the distance, on the expediency and propriety of organizing all matter, worlds, etc., when Brigham Young commences, in a grave tone of voice, first, to speak the world into existence (feigned), after which darkness prevails; when Brigham Young says—"Let there be light; let the light be divided from the darkness; let the light be called day, and the darkness night; let there be a firmament in the midst of the waters; let the firmament be called heaven; let the waters under the firmament be gathered together into one place, and let the dry land appear; let the dry land be called earth, and the gathering together of the waters seas; let the earth bring forth grass—the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth; let the earth bring forth the living creature after his kind; cattle, and creeping thing, and the beast of the earth, after their kind." He then adds, "All things which I have now made are very good; but there is not a man to till the ground, or to have dominion over all that we have made, which walks and moves on all the face of the earth. Now let us make man, in our image, after our likeness."

While he is uttering these words, he approaches the room where the man was placed, comes to where he is, puts his hands on the floor and then on the man, as if fulfilling now for the first what the Bible says occurred six thousand years ago, when God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. After the man is feigned to be formed of the dust by Brigham Young, in the person of the Deity, he stoops down and breathes into his nostrils, and he is now supposed to first spring into life. Brigham next puts the man into a feigned sleep, and acts out that Scripture where it reads—"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took a rib, and closed up the flesh instead there-



**The Spiritual Wife.**





of; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man."

After going through a ceremony as if in the act of taking the rib, &c., he passes out into the apartment where the woman has been placed for this purpose, and forms her of the rib. The particular manner in which this is done I will not explain; suffice it to say, it is not very long, however, before he returns, with the woman in place of no rib, and presents her directly before the man, as he sits, head down, in a profound feigned sleep. When Brigham calls out, "Adam! here is thy companion. I give her to be with thee, what wilt thou call her?"

The man now wakes up, salutes the woman, and says—"This is bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man."

Brigham next orders his new made Adam and Eve to follow him out into a large room, all nicely decorated and artificially ornamented, designed to represent Eden, as we read in Genesis—"And the Lord God planted a garden eastward in Eden, and there he placed the man and the woman which he had made." This room is decorated with evergreens, flowers, plants, shrubbery, &c., all tastefully arranged on the floor, forming aisles and walks, including also the tree of life, the tree of knowledge of good and evil, the flaming sword, &c. In all this Brigham assumes to personate the Deity. He then walks round, showing to his new-born subjects the beauties of his new creation, and says to the man and woman, "This is a beautiful place; every thing to delight the eye, the ear, and the taste. Of all these things you may freely partake; but of the tree of knowledge of good and evil (pointing to it), of this you may not partake, for in the day you eat of it you shall surely die."

After giving strict charge of all the particulars of the garden, and what is to be in the future, Brigham leaves his Adam and Eve alone in the garden, to amuse themselves as seemeth them good.

Now, the serpent, who was Orson Hide (who acted the part of the Devil in this ceremony, which part was well sustained, he being two thirds devil himself), being more subtle

than any beast of the Temple, which Brigham Young had made, comes into the garden in caricature costume, and disturbs the quiet abode of the man and woman, whom Brigham had left alone, by saying, "Yea, hath the Lord (Brigham) said ye shall not eat of every tree of the garden!" And the woman said unto the Devil (Orson Hide), "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden the Lord (Brigham) hath said, 'Ye shall not eat of it, neither shall you touch it, lest you die.'" And the Devil said unto the woman, "Thou shalt not surely die!" (For Brigham Young doth know, that in the day he succeeds in making you believe that this wonderful device of his and his associates is a revelation from God, and that he is commanded by him to palm it on you all, as being a reward from God for building this Temple, then your eyes will be closed to all virtuous principles, and you shall not be able to discern between God's truth and Brigham's lies. After this he can also easily make you believe that God has given you to him and his associates for a spiritual wife, that a holy seed may be more speedily raised up, to populate the Mormon city in the Great Salt Lake valley (California), in order that his evil purposes may be accomplished.)

And when the woman saw the wonderful device of Brigham Young and his associates she was deceived, and so was also the man, and their eyes were closed; and they were thus subjected, in the future, to be led by Brigham to California, and to do whatsoever he listeth to have done. And they knew that they were naked, and they had them furnished small aprons of white cloth, about eighteen inches square, on which were green silk leaves pasted.

By this time Brigham Young is heard coming toward the garden, and the man and woman both hide together in the shrubbery of the garden, from the presence of Brigham Young. When he comes in, after walking round a few times, he stops, and calls out, "Adam! where art thou?" And he answered, "I heard thy voice in the garden, and I was afraid, because I was naked, and hid myself." And Brigham said, "Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee saying thou shouldst not eat?" And the

man said, "The woman thou gavest to be with me gave me of the tree, and I did eat." And Brigham said unto the woman, "What is this thou hast done?" And the woman answered, "The serpent (Orson Hide) beguiled me, and I did eat."

And Brigham Young said unto the Devil, "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life." (After Orson receives the curse from Brigham, he gets down on his belly and crawls round on the floor a few times, and finally drags himself out of the room.) "And I will put enmity between thee and the woman, between thy seed and her seed." And unto the woman he says, "I will greatly multiply thy sorrow: thou shalt bring forth children, and thy desire shall be to thy (spiritual) husband, and he shall rule over thee." And unto the man he said, "Because thou hast hearkened unto the voice of the woman, and hast eaten of the tree, of which I commanded thee saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the dust; for dust thou art, and unto dust thou shalt return." (And thou shalt have no wife, for I desire to take her unto myself, spiritually, for I perceive she is young, fair, and desirable.)

And Brigham Young said unto his designing associates, Parley P. Pratt, Orson Pratt, Eber C. Kimble, Orson Hide, Wilford Woodruff, and numerous leading ones engaged in this great scheme, "Behold! we have by this wonderful and unheard of device succeeded in deceiving the people. And now, lest some of them should go forth and tell to others what this secret consists in, and in this way we be defeated in our great undertaking, we will institute and administer a solemn oath, and attach to it the most cruel penalty:"—when the man and the woman are ordered to kneel at an altar, on which is the Bible. On it they lay their hands, when the following oath is administered:

## THE OATH.

You do solemnly swear, in the presence of Almighty God, his holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach the same to your children; and that you will, from this time henceforth and forever, begin and carry out hostilities against the nation, and to keep the same intent a profound secret, now and forever. So help you God.

They are here instructed in a variety of signs, tokens, grips of the hands, key-words, &c., which signs are peculiar to this secret organization, and are to be used in the same. All are here told that the killing of Smith, in Illinois, is a national offence, and God is displeased with the same, and has ordered this secret organization for his own purpose, which purpose is the final overthrow of the whole nation eventually, when this organization is to form a part of the means God shall devise for this great purpose.

After a great variety of similar instruction, they are next conducted out into another apartment, which is ornamented to represent the present world, especially in a religious capacity, where the leaders of all the churches are brought to view and burlesqued. Orson Hide here also acts the part of the devil, when he comes in all fixed up in caricature fixings, and cries out, Good morning, brother Methodist, Presbyterian, Universalist, Shaking Quaker, Baptist, Roman Catholic, we have done well this winter; had good revivals—had the world nearly prepared for the millennium; but now this Joe Smith's doctrine is making rapid progress in the world, and we must be on the look out, or they will overthrow us in our long established plans, &c. After a long and laughable conversation between the devil and all the sects, personated in Orson Hide and others, Orson (the devil) finally drinks fellowship with them all. Brigham Young next comes in as the Lord, and commands the devil to leave, and let the deceived sects alone, for the time has come when they are all to be converted to the true faith (Mormonism); and in token of having accomplished the same, all are clothed in white, exactly alike,







The infamous BRIGAM YOUNG revelling and lounging by the side of one of his spiritual women.

when they are conducted into another room, which represents the future—say the intermediate space between this and the final rest of man, or the celestial kingdom of God. On the centre of this floor is an altar, where the man and woman are requested to kneel, and enter into the most solemn covenant with their hands on the Bible, that they will carry out Brigham's purposes in the future, right or wrong.

After a variety of ceremonies of not much importance, a female conductor takes the man and leads him to what is called the vail, which separates the holy from the most holy place. In the vail there are a variety of corresponding marks cut, which were given at the two altars, the meaning all explained by Brigham Young, who stands behind the vail, which consists of thin cloth, drawn on a wire across the vacancy in the partition. After which the man is conducted through a door, about four feet to the left, which is the entrance into the most holy place. Brigham next explains the objects of the marks in the vail to the woman alone, when he tells her she must have a corresponding one in a certain place in the foreground of her under-garment, which is his duty to perform. After which the woman is passed through the same door which the man has gone before, which brings them both into the celestial kingdom, where they are crowned king and queen; and which apartment forms a grand lodge also, where all the mysteries of the kingdom are taught by the leader—such, for instance, as the plurality of wives system; when the women are seduced, and led into all manner of abominable and licentious practices; in short, every thing which is of such a character that it cannot be made public, is here taught and practiced. And this is the object, no doubt, of this wonderful initiation, to restrain the mind, which it has a tendency to do, so that, in case those abominable principles should be disbelieved by some, they cannot be told of by reason of the penalty.

Although strange and foolish as this procedure may appear to some, all who go into it under the circumstances described, believe it to be, as it purports, a revelation from God—with very few exceptions. And we, having providentially our eyes opened, and escaped from the consequences of following those designing leaders, feel anxious to prevent



others going after them ; which important object we shall no doubt accomplish, to a greater or less extent, by an extensive circulation of this work, which will be read by many of foreign nations as well as this ; and we hope that all who love truth, and hate the monster religious imposition, will aid us in the circulation of this pamphlet.

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## APPENDIX.

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### A SKETCH OF JOSEPH SMITH'S ORIGIN,

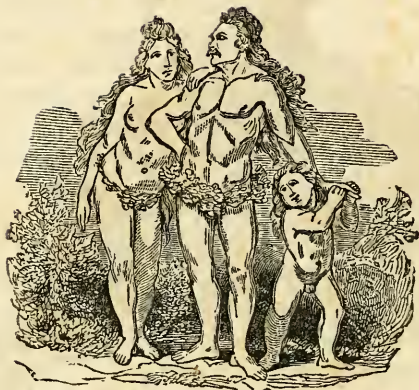
HIS FIRST VISION, AND HOW HE OBTAINS HIS MORMON BIBLE,  
ACCORDING TO HIS OWN ACCOUNT.

HE was born in Sharon, Windsor county, Vermont, on the 23d December, 1805. When ten years old, his parents moved to Palmyra, New York. All the trade he had was farming. His education was limited to a slight knowledge of two or three of the common branches of learning. When about fifteen years old, he began seriously to reflect on the necessity of being prepared for a future state, but in what way he knew not. The inquiry arose in his mind, which of all the sects is right, and to which one should he go for instruction. The great question to be decided in his mind was, which one of all these churches is the Church of God. He accordingly commenced searching the Scriptures, believing the things which he read. His mind soon got hold of the following passage : " If any man lack wisdom let him ask of God," &c. He now saw that it was his privilege to know for a certainty which, of all the churches, was the Church of God. He therefore retired to a secret place, in a grove, a short distance from his father's house, and commenced praying to God that he would reveal to him which was the true church. He was at first severely tempted by the powers of darkness, which en-





JOE SMITH in his military garb in 1844.



And they were all naked in the Temple,  
both the men and the women.

deavored to overcome him, but he continued to pray for deliverance, until darkness gave way from his mind, and he was enabled to pray in fervency of spirit and in faith. While thus pouring out his anxious soul in prayer, desiring an answer from God, he at length saw a very bright light in the heavens above, which at first seemed to be at a distance. He continued praying, while the light appeared to be gradually descending toward him; and, as it drew nearer, it increased in brilliancy and magnitude, so that, by the time it reached the trees, the whole wilderness, for some distance, was illuminated in a most brilliant manner. The light continued descending gradually, until it rested on the ground, and he was overwhelmed with it. When it first came upon him, it produced a peculiar sensation throughout his whole system, and immediately his mind was caught away from natural objects, by which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages, which exactly resembled each other. They informed him that his sins were forgiven. He was also informed on the subject of the churches—that they were all wrong, and he should follow none of their ways; and he received a promise that the true church was now to be organized, &c.—on which the vision withdrew, leaving his mind in peace and holy resignation.

Some time afterward, he, being young, fell into sin, of which he afterward repented, and it pleased God, on the evening of the 21st September, 1833, to again hear his prayers, as he had retired to rest as usual, only that his mind was drawn out in prayer, and earnest desire to commune with some kind messenger on subjects which had agitated his mind. While he thus poured out his soul in prayer to God, on a sudden a light, like that of day, burst into the room. At first, it was as if the room was filled with consuming fire, which caused a sensation to the extremities of his body. In a moment a personage stood before him, with an additional glory around him. His countenance was like lightning, his stature a little above the common size of men, his garments perfectly white, and had the appearance of being without seam. This personage declared himself to be an angel sent from God, to inform him of important things concerning the establishment of the true

church once more, for the last time, on the earth. He was also informed that the American Indians were once a prosperous and mighty nation, having prophets and inspired men among them, and the records which those inspired men wrote were hid in the earth (the Mormon Bible), and he was now the instrument God had chosen to bring them forth, &c. After giving much instruction concerning things past, present, and future, he disappeared; but, before morning, appeared twice, giving instruction concerning where the plates were, how to obtain them, &c. Those plates were in a hill near Manchester, between Palmyra and Canandaigua, New York. The plates were of metal, of the thickness of tin, engraved close with hieroglyphics, enclosed in a stone box, under ground. From these records the Book of Mormon was translated, by Joseph Smith, and the Mormon Church organized on the 6th April, 1830, with six members.—*From Orson Pratt's History, a Mormon.*

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### JOSEPH SMITH'S DEATH.

He was in Carthage Jail, Illinois, awaiting his trial. While there, the jail was rushed on and broken into by an armed and painted mob, of from 150 to 200 men, who fired at the door. Smith was in the act of jumping out of an opposite window, to save his life, when he was fired on from without, and fell to the ground wounded; after which he was taken and set up against a well-curb, and deliberate aim taken by four men, on which he received four balls, which terminated in immediate death. His body was taken to Nauvoo, 18 or 20 miles, before undressed, all in blood. Information was sent to Nauvoo of his death, before his body arrived, at which awful and unexpected news the whole city, of 12,000 or 15,000 inhabitants, was overwhelmed in one universal expression of sorrow, wailing, lamentation, and wo! When the corpse entered the city, the streets were thronged, for miles, with thousands of men, women, and children, crowding to the main street from every direction of the city, all bathed in tears at the loss of their beloved prophet. The corpse was taken to his own res-



idence, and a procession formed, and all his followers in order, in quick succession, were permitted to pass in double file, and view, for the last time, the founder of their religion. After this his body was deposited, the public knew not where.

The substance of his doctrine was, that all the sects are wrong—that the church must be now exactly as it was 1800 years ago—organized with apostles and prophets, &c., of which he claimed to be one, in no less sense than Isaiah, Jeremiah or any of the old prophets.

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## WHAT THE MORMON BIBLE PURPORTS TO BE.

When the Lord confounded the languages at Babel, he led forth a colony from thence to the Western Continent, which is now called America. This colony, after crossing the ocean in eight vessels, and landing in that country, became, in process of time, a great nation. They inhabited America some fifteen hundred years. They were at length destroyed for their wickedness, about six hundred years before Christ. A prophet by the name of Ether wrote their history, and an account of their destruction.

Ether lived to witness their entire destruction, and deposited his record where it was afterward found by a colony of Israelites, who came from Jerusalem six hundred years before Christ, and re-peopled America. This last Colony were descendants from the tribe of Joseph; they grew and multiplied, and finally gave rise to two mighty nations. One of these nations was called Nephites—one Nephi being their founder; the other was called Lamanites, after a leader of the name of Laman.

The Lamanites became a dark and benighted people, of whom the American Indians are still a remnant. The Nephites were an enlightened and civilized people; they were a people highly favored of the Lord; they had visions, angels and the gift of prophecy among them from age to age—and finally, they were blessed with a personal appearance of Jesus Christ after his resurrection; from whose mouth they received the doctrine of the Gospel, and a knowledge of the future

down through all succeeding ages. But, after all the blessings and privileges conferred upon them, they fell into great wickedness in the third and fourth centuries of the Christian era, and finally were destroyed by the hands of the Lamanites. This destruction took place about four hundred years after Christ.

Mormon lived in that age of the world, and was a Nephite, and a prophet of the Lord. He, by the commandment of the Lord, made an abridgment of the sacred records which contained the history of his forefathers, and the prophecies and gospel which had been revealed among them; to which he added a sketch of the history of his own time, and the destruction of his nation.

Previous to his death the abridged records fell into the hands of his son Moroni, who continued them down to the year 420, at which time he deposited them carefully in the earth, on a hill which was then called Cumorah, but is situated in Ontario county, township of Manchester, State of New York, North America. This he did in order to preserve them from the Lamanites, who overrun the country and sought to destroy them, and all the records pertaining to the Nephites. This record has lain concealed, or sealed up, from the year 420 to September 22d, 1827, at which time it was found by Mr. Joseph Smith, jun., he being directed by an angel of the Lord.

—FROM PARLY P. PRATT'S HISTORY.



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